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TRIBUTE TO THE MEMORY

OF THE

Rev. FRANCIS L. HAWKS, D.D., LL.D.

NEW YORK.
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1867.

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MEMORIAL VOLUME.

I.

A SKETCH OF THE LIFE AND CHARACTER

OF

REV. FRANCIS L. HAWKS, D.D., LL.D.

BY REV. N. S. RICHARDSON, D D.

REPRINTED FROM THE

American Quarterly Church Review for April, 1867.

II.

AN ADDRESS COMMEMORATIVE

OF

REV. FRANCIS L. HAWKS, D.D., LL.D.

BEFORE THE

NEW YORK HISTORICAL SOCIETY.

NOVEMBER 6TH, 1866,

BY REV. WILLIAM F. MORGAN, D.D.

III.

RESOLUTIONS, &c.

BY THE

NEW YORK DIOCESAN CONVENTION,—BY THE CLERGY,—BY THE VESTRIES OF SEVERAL PARISHES, AND BY THE NEW YORK HISTORICAL AND ETHNOLOGICAL SOCIETIES.

FRANCIS L. HAWKS, D.D., LL.D.

In the unwritten history of the American Church, few men have filled a larger place than he, whose name is at the head of our pages, and of whose life and character we propose to give a brief sketch. There have been, and there are now, men who have made greater attainments in particular departments of study,—Language, Biblical Criticism, Church History, Patristic learning, Philosophy; there are men whose position has brought them more prominently before the public; but in all the elements which form a positive character, in that kind of power which sways the minds of other men, and which moulds public opinion, few men of the present generation deserve to rank higher than Francis L. Hawks. The greatness of a nation is to be estimated by the number of its really good and great men. It is not mere numbers, it is not physical and material greatness, which make a nation powerful. Nay, it is not merely intellectual gifts and culture, which constitute national strength: these may be, and often are, the sources of its weakness, and the instruments of its decay and ruin.

In forming our estimate of such a man as Dr. Hawks, and of the rank which he should hold among the Church's distinguished men and benefactors, there are some things which cannot be measured ; and of this kind there was, emphatically, more in him than in most men. We mean that imperceptible, yet mighty influence, which certain men exert upon the age in which they live. It is a magnetic influence, which is resistless, almost omnipotent ; yet, it is not less potent because it is, in its workings, silent and unobserved ; we might almost say, it is not less effective for the Church's weal, because it is exerted outside of her fold, and not strictly within the line of her appointed professional sphere. The world estimates social organizations, by their harmonious working with other forms of social life. The Family, the Church, the State, though distinct from each other, yet are they all so blended in their practical operations and results, that it is difficult to separate the influences of the one from the influences which flow from the other. The world dares not speak disparagingly of the Church, when it sees one of her avowed, recognized champions, standing first and foremost in all that concerns the well-being and true progress of the age.

We do not follow out this line of thought. It is full of meaning. It has its lesson for the Clergy of the present day. The age of Miracles is past ; and the Church is to win her way, not by ignoring, but by using, all the recognized influences which control Society. If Literature, Science, Art, Education, Philosophy ; in a word, if Modern Civilization is to be Christian instead of Romish, Rationalistic and Infidel, then the Clergy

of the Church have a duty to perform in this direction. How to know nothing else, save Jesus Christ and Him Crucified, and yet, at the same time, to see to it that the noblest triumphs of Modern Civilization are offered upon His Altar, and consecrated to His service, this, paradoxical as it may seem, is a lesson which the Clergy must learn, if they would be true to themselves, true to the age, and true to Christ and His Church. If even a Heathen Poet could say, *humani nihil a me alienum puto*, surely, Christianity is not less ennobling and elevating in its influences.

We are led to these observations in the outset, because they are necessary, in studying the life of such a man as Dr. Hawks. Whether he would have been more useful to the Church, if he had confined his attention to certain pursuits, may well be questioned. He thought, as we know, that his labors were rendered comparatively useless by these constant distractions; and he once wrote to us, as he was at the time annoyed and wearied, almost beyond endurance, by the pressure of these outside intrusions, "When I die," said he, "let my epitaph be, 'Died of the City of New York.'" And yet, as we look back, now, upon his career, upon the sphere which he filled, and the influences which he wielded, so varied and diverse, we are not altogther certain that that life would have been better spent, had he followed out certain chosen paths of his own.

All that we shall now attempt, is a concise statement of the prominent facts of his life. We shall aim to show, in the briefest manner possible, what he was, and what he did; and, upon one or two features of his history, we shall offer some

considerations, which we think are due to his memory. We remind the reader, however, that it is not a complete and faithful portrait that we can draw, within such limits; it is the merest outline. Anything like a fair delineation of his character, and of his life, would require a volume; and this, we hope, will be prepared, for the Church's sake, and for his own. The materials are rich and abundant.

In seeking to preserve upon our pages a memorial of the Rev. Dr. Hawks, it is proper to say, that we have sought information from every accessible source; that the freest use has been given us of everything which can throw light upon his history; and that our only aim is, to pay a just and fitting tribute to one whom the Church will not willingly forget.

Francis Lister Hawks was born in Newbern, North Carolina, June 10, 1798. He was the second son and child of Francis and Julia Hawks. By his father, he was of English, and by his mother, he was of Irish descent. His Grandfather, John Hawks, came to this country from England, with Governor Tryon, so well known in the Colonial History of North Carolina. They were warm personal friends in the old country, and they determined to share their fortunes together in the new. His maternal Grandfather was Richard Stephens, who was from Ireland. The story, current in some quarters, that Dr. Hawks was a descendant of Pocahontas, has not a word of truth in it. There was not a drop of Indian blood in his veins. The report originated, perhaps, in the fact that he once delivered a Lecture on Pocahontas, in which he showed that she was the ancestor of some of the first and most distinguished

families in the country. Besides, there was something in Dr. Hawks, in his dark complexion, in his striking physiognomy, and still more, at times, in his statuesque attitude, which reminded one of that nobility of air and demeanor, which sometimes marks the native sons of the American forests.

Dr. Hawks was one of nine children, two only of whom survive; the Rt. Rev. Cicero Stephens Hawks, Bishop of Missouri; and Phebe Rice, wife of the Hon. Walker Anderson, of Florida. Three of the family have died within a year; John Stephens Hawks, a Lawyer; and the Rev. William Nassau Hawks, a Clergyman of the Church, and Rector of Trinity Church, Columbus, Georgia; both of whom deceased but a few months previous to the death of the Rev. Dr. Hawks.

The mother of Dr. Hawks was a remarkable woman. The children were all baptized in infancy; for the ancestors, on both sides, were Churchmen, and Mrs. Hawks, with that positiveness and individuality of character which marked the son, trained her child to habits of early piety, to reverence God and serve Him, and to walk in the ways of His Holy Church. The father of Dr. Hawks became a communicant only in the latter days of his life. Dr. Hawks himself received his first Communion soon after his graduation at the University of North Carolina, and when he was about seventeen years of age. This public avowal of himself as the disciple of Christ, was a bold step in a young man; for Religion was then at a low ebb; a worldly career of great honor opened before him; and there was, in the Parish at Newbern, but one male communicant besides himself. The child is father to the man; and there

were incidents, even in his early career, which exhibited all the chivalric independence of conduct that characterized his subsequent history. Thus he was not only an active layman of the Church, but he became a Lay Reader of St. Matthew's Parish, and conducted the Services of God's House, when the people were too few in number to sustain an ordained Clergyman. Nor would he, for the sake of worldly popularity, compromise his position as a Christian. He was a Candidate for the State Legislature, and his breast was fired with all the enthusiasm of youthful ambition. It was the custom, then, in that County, in entering upon a political canvass, to throw open one's house to the hospitalities of all who would accept them, and solicit support by encouraging scenes of carousal and dissipation. Francis L. Hawks would have none of this. With a moral heroism which knew no fear, he dared to respect his own conscience, and to abide the consequences.

The fruits of maternal piety were, in the instance before us, manifold. After the death of Mrs. Hawks, two of the younger sons, as we have already seen, became Clergymen; and the future Bishop of Missouri learned his letters, and afterwards studied Theology, under the fruitful care and instruction of him whose early life we are now tracing.

Dr. Hawks graduated at the University of North Carolina, at Chapel Hill, in 1815. His early character, the circumstances under which he entered the Ministry, and some incidents in his domestic life and history, are clearly described in the following Letter, from the Rt. Rev. Bishop Green, of Mississippi. The Bishop says :—

"My first acquaintance with the family was in 1818, while on a visit to Newbern. The father of Dr. Hawks was a man of amiable disposition, but not of a high order of intellect. The intellectual qualities of the family must have been derived from the mother, who, judging from the training of her children, must have been a woman of a very superior order. I first became acquainted with the Rev. Dr. Hawks, at Chapel Hill, in 1815; while I was in the Freshman, and he in the Senior Class. He was, even then, as remarkable for his fine elocution, as at any after period of his life. He took the first honors of his Class, sharing them with the late Isaac Croom, of Alabama. Immediately after his graduation, he commenced the study of Law, under the Hon. Judge William Gaston, of Newbern, N. C. He soon took a high rank at the Bar, and in a very few years was elected to the Legislature, from the town of Newbern. Whenever it was known that he was about to speak, lobbies, galleries, &c., were filled to overflowing, before the appointed hour. His eloquence, at that time, it should be said, though of the most attractive kind, was not equally distinguished for that close, logical force of reasoning, which characterizes the really able debater.

"Not long afterwards, he removed to Hillsboro, Orange Co., throwing himself in the midst of a Bar composed of such men as George E. Badger, William A. Graham, Willie P. Mangum, the late Chief Justice Nash, &c. Among these, he soon took a high stand. Business flowed in upon him rapidly, and such was the charm of his eloquence, that whenever he was to speak, the cry was raised from the Court-House door, 'that little man is speaking,' and in five minutes the Court-House would be crowded with eager listeners.

"While connected with the Bar at Hillsboro, he also acted as Reporter of the Supreme Court of the State; and as an evidence of the manner in which he performed that duty, I mention the following. Two gentlemen, of high legal standing, were conversing on the merits of the various persons who had filled that office. One of them remarked, 'What an excellent Reporter Frank Hawks is.' The other, though personally not very friendly to him, replied, 'What is it that he cannot do well?'

"It was through his solicitation, chiefly, that I was induced to leave my first charge, in Williamsboro, and organize a Church in Hillsboro; where I soon after settled. In the organization of this Church, Mr. Hawks was the Senior Warden, and most active lay-member. His mind had, in early life, strongly inclined to the Min-

istry; but his father, having more worldly and ambitious views, influenced him to engage in the study of the Law. He had often assured me that his heart was not in his profession, before he determined to leave it; and I remember well the day on which he finally determined to abandon it. I had just finished my breakfast, when he knocked at my door. On my opening it, he refused to come in, and requested me to take a walk with him. If I mistake not, the Court was then in session; for I remember well my astonishment, when he told me, that he had entered that Court-House for the last time. I looked in his face, and asked him what he meant. His reply was, 'I mean what I say; I am no longer a Lawyer. I wish to become a Clergyman. I wish you to receive me as a Candidate, and let me study with you, and have the use of your books.' I was, of course, rejoiced at the announcement, and for a few months he continued to read under my direction. After this, he removed to Newbern, where he completed his studies, and was subsequently, in 1827, ordained Deacon by Bishop Ravenscroft. I am not certain that he had any regular Charge in North Carolina, before he left to remove to Connecticut, where he became Assistant Minister to the Rev. Dr. Harry Croswell, Rector of Trinity Church. I believe he took Priest's Orders before he left North Carolina, but am not certain of the date.

"Dr. Hawks' first wife was Miss Emily Kirby, of New Haven, Conn. Their acquaintance commenced at an evening party in Litchfield, Conn., but extended then no further than a mere introduction. It was while he was completing his Law studies, at the celebrated School of Judge Gould, in that town, and Miss Kirby was a member of the then celebrated School for young Ladies, under the direction of Miss Pierce. The father of Miss Kirby, having soon after failed in fortune, she thought it her duty to provide for herself; and having enjoyed the benefit of a superior education, she resolved to become a teacher. The South, at that time, presenting a better opening for that employment, and having no aquaintance in all that region but Mr. Hawks, she ventured, timidly and respectfully, to inquire of him, whether a suitable situation was within his knowledge. Mr. Hawks was so pleased with her letter, that he requested the privilege of corresponding with her. This led to such mutual esteem, as to bring on a matrimonial engagement, as soon as their personal acquaintance was renewed.

"I knew her well during her residence in Hillsboro, where her two children were born; and a better woman was never numbered

among my acquaintance. It would certainly have been very hard to have found another, equally adapted to the peculiarities of Mr. Hawks' diposition. Gentle, loving, quiet, firm, she knew the proper moment and the most effectual manner of quieting down the occasional stormy outbursts of her husband's temper. Dr. Hawks was, by no means, a *bad*-tempered man, but was, nevertheless, quick to take anger; and that, while in that state, he gave too free use of his tongue, his best friends cannot deny.

"The following scene will serve to illustrate the character of both husband and wife. The Court is in session. The Judge has decided against Mr. Hawks' client. He leaves the Court in disgust, goes home, throws his hat in one direction, his green bag in another, paces the floor rapidly, abusing Judge, Jury, and Counsel. The wife sits by silently, occasionally heaving a sigh in the pauses of the storm. After his wrath is pretty well spent, a gentle voice is heard, saying, 'Frank.' No attention is paid to it. Again is heard, 'Come here, Frank,' 'Come sit by me.' With some reluctance, he complies. An arm is gently thrown around him; and in kindest, softest tones, he is asked, 'Frank, do you know what you have been saying for the last fifteen minutes?' 'Yes, Emily, *why* should I not know it?' 'No, Frank, you don't know what you have been saying. Do you know that you called Judge R. by such and such names?' 'No I didn't, Emily.' 'Yes, you did, Frank; and do you know that you spoke of lawyer W. in the most abusive manner?' 'Surely not, Emily.' 'And do you know that you called the Jury a pack of fools?' 'Is it possible, Emily, that I thus gave way to my violent temper?' He would then lay his head in her lap, shed tears of sincere repentance, and beg her to pray for him. Wonderful man! who, while he could enchain Courts, Legislatures, and Councils of the Church, by his irresistible elocution, yet found it hard, at times, to chain down his own fiery spirit!

"I do not feel able, at present, to give any lengthy and connected sketch of Dr. Hawks' character; but hope you may be able to form a pretty correct estimate of what he was, both in temper, disposition, and as an accomplished speaker, from the little that I have written. Of his various writings and labors for the Church of Christ, I regard you as a more competent witness than myself. I hope that what I have now written will, in a measure, meet your request."

Mrs. Hawks, after a married life at the South of four years, died at New Haven, July 12, 1827, and was buried by the

Rev. Dr. Harry Croswell, by whom also the marriage rite had been performed. This domestic relation brought Dr. Hawks into contact and acquaintance with that remarkable man and successful Pastor, the Rector of Trinity Church, and his first permanent engagement was as Dr. Croswell's Assistant, to which he was elected, April 25, 1829. Dr. Hawks was then thirty years of age, and in the full vigor of his wonderful powers. The charm of his eloquence had full scope in that City of Schools, and arrangements were soon made to erect a Chapel-of-Ease, now St. Paul's Church. The remarkable growth of the Church in that old Puritan City, where there are now six Parishes, and two more in the immediate suburbs, are the legitimate fruit of the fidelity, firmness, and wisdom of Dr. Croswell, and of the gentlemen whom he selected as his Assistants; among whom Dr. Hawks was first, and among the most distinguished. As an illustration of his reputation at New Haven, a leading Presbyterian Divine has recently said, "that he was then a student at Yale, and was attracted to hear him constantly, not only by his fine elocution, but by his evangelical doctrines, which he regarded as more correct than those set forth in the pulpits of his own Church in that place."

While residing in New Haven, he was united in marriage to an accomplished and most estimable lady, Mrs. Olivia Hunt, formerly Miss Trowbridge, of Danbury, Conn.; who still survives him, and who was thus spared, with fond affection, to soothe and comfort him, in his last hours of helplessness, and to mourn his death. Of the fruits of this marriage, there were

six children ; five of whom still live. Of the two children by the former marriage, one remains.

Dr. Hawks needed a larger field of usefulness than New Haven, then numbering only about ten thousand inhabitants ; and in August, 1829, against the earnest remonstrance of Dr. Croswell, and greatly to the regret of the Churchmen of the City, he removed to Philadelphia, and became Assistant Minister of St. James' Church, of which the Rt. Rev. Bishop White was then Rector. In the autumn of 1830, he was elected Professor of Divinity in Washington, now Trinity College, Hartford, Conn.; and on the 8th of March, 1831, he was instituted Rector of St. Stephen's Church, in the City of New York. Dr. Hawks at once gave to that Parish a prominence worthy of its best days ; for it had numbered, among his predecessors, such men as the Rt. Rev. Bishop Moore, of Virginia. His Bible Class, and his Expository Lectures, are still remembered by Churchmen in that portion of the City ; for, rare as were his gifts as a preacher, he was almost equally attractive as a didactic teacher and lecturer. We find Dr. Hawks, also, at this period, giving his best efforts in behalf of every effort for the cause of Church Education and Church Extension. The noble stand of the Church, *as a Missionary Church*, had not then been taken, but she had a Domestic and Foreign Missionary Society, as also a Sunday School Society, and of both these Institutions, Dr. Hawks was a frequent and eloquent advocate. The Green Bay Mission, especially, that Church effort in behalf of the Aborigines, whose importance at that period seems now to be almost forgotten, found in Dr. Hawks one of its most effi-

cient friends; and the Church papers of that period show how frequent and successful were his appeals in its behalf.

In 1831, he entered upon an engagement, connected with which were many of the most important events of his life. St. Thomas' Parish, in New York City, having become vacant by the removal of the Rev. Dr. Upfold, now Bishop of Indiana, the Rev. Dr. Hawks was unanimously elected to the Rectorship, and entered upon its duties, on Sunday, Dec. 17, 1831. This Church was then in the very heart of the City, and in the midst of its best population. Here he remained for twelve years, or until 1843; and they were among the most eventful and laborious years of his life. His popularity as the Pulpit Orator, has seldom been equalled, certainly never surpassed, in the history of the American Church. Crowds flocked to hear him; nor was it a merely temporary reputation. Time, that severest of all tests, which tries charlatans, and strips them of their borrowed garb and exposes their pretensions, tried him; and still he stood forth, year after year, the peerless Preacher of the day. Galleries were erected for the accommodation of the crowds of worshippers; and a large and flourishing Sunday School was in vigorous prosperity.

We find Dr. Hawks, at this period, occupying various positions of usefulness. At the General Convention of 1832, he was appointed Assistant Secretary of the Convention. In October, 1833, he was appointed Professor of Ecclesiastical History in the General Theological Seminary, and for a while he gave instruction to the students in that department of learning, and also in Pulpit Eloquence. In October, 1834, he

was chosen Secretary of the Convention of the Diocese of New York.

On the 4th of March, 1835, a number of the Clergy and Laity from the Dioceses of Mississippi, Alabama, and Louisiana, convened in Christ Church, New Orleans, pursuant to previous arrangements, for the purpose of electing a Bishop, agreeably to the special Canon of 1832. After a vote of the two Orders, on coming together, the Rev. Pierce Connelly reported, that the Order of Clergy had unanimously nominated the Rev. Francis L. Hawks, D. D.; and F. S. Blount, Esq., reported that the Laity had unanimously approved the nomination. This whole plan of a Missionary Diocese of the South West, was, in part, one of the fruits of the visit of the late Rt. Rev. Bishop Brownell, to New Orleans, who spent the winter of 1834–5 in that City. It is proper to advert to this, as one proof of the Missionary zeal and activity, and the far-reaching wisdom of that lamented Prelate. Bishop Brownell urged the acceptance of the appointment upon Dr. Hawks, from every consideration of usefulness and duty. He was to have been Rector of Christ Church, New Orleans, to which he was called, Dec. 11, 1832, and a prospect of almost boundless promise lay before him.

At the General Convention in that same year, 1835, at Philadelphia, the House of Bishops, on the last day of the Session, informed the House of Clerical and Lay Deputies,—

"That they hereby nominate the Rev. Francis L. Hawks, D.D., as a Bishop of this Church, to exercise Episcopal functions in the State of Louisiana, and in the Territories of Arkansas and Florida; and

the Rev. Jackson Kemper, D.D., as a Bishop, to exercise Episcopal functions in the States of Missouri and Indiana."

Both these nominations were unanimously concurred in by the House of Clerical and Lay Deputies; and the Rev. Dr. Hawks, being a member of the House, and present, declared his readiness to accept the position, "provided provision was made to his satisfaction for the support of his family." On the 14th of October, of that year, the Rt. Rev. Bishop White, Presiding Bishop, announced to the public, that Dr. Hawks had declined the appointment.

It is, of course, impossible to say now what would have been the result, had Dr. Hawks come to a different conclusion. One can scarcely repress the wish, that, throwing himself in simple faith on God, and trusting in the fidelity of the Church, he had entered upon the great work entrusted to him. Tracing the wonderful labors of that noble pioneer Bishop, the venerable Kemper, in the North West, and the growth of the Church in that section of the country, since he was nominated Missionary Bishop of Missouri and Indiana, we may believe that fruits not less abundant would have been gathered from the labors of Dr. Hawks, in an equally promising field. He was admirably adapted to act upon the Southern mind and heart; he was capable of conceiving and executing great things; and, with God's blessing, he would, assuredly, have covered the South West with Churches and Schools, instead of its being left to be overrun with Cumberland and other Presbyterians, and Baptists and Methodists and Romanists. We are sure that Dr. Hawks did not decline the position be-

cause he was afraid to make ventures for Christ. He saw opening before him important labors of another kind, for which he was conscious of ability. But he was still alive to the Missionary Work of the Church, and in that same Memorable year, 1835, when the true key note was struck, when the Church formally and solemnly declared herself a MISSIONARY SOCIETY, and published to the world, that "The Society shall be considered as comprehending all persons who are members of this Church," at that great era in the Church's history in this country, Dr. Hawks' clarion voice was heard, on various occasions, echoing the notes of the Church's appeal.

At this General Convention, another sphere of labor was presented to Dr. Hawks, which had an important bearing upon his subsequent history. He laid before the Convention a Communication, asking its coöperation in " saving, for those who are to come after us, all that can be gathered of our Early Ecclesiastical History." His plan was, the appointment of a Collector and Conservator of books, pamphlets, documents, manuscripts, &c., connected with our Early Church History. The subject of the Communication was acted upon by both Houses, and the following, among other Resolutions, was adopted :—

"2. *Resolved*, That the Rt. Rev. Bishop White, and the Rev. Dr. Hawks, be respectfully requested to apply, in the name of this Convention, to such persons or Societies in England, alluded to in the Letter of Dr. Hawks, as possessing similar documents, soliciting the same, or copies thereof, for the use of the Church in this Country."

Dr. Hawks was also " requested to act as Conservator of the above mentioned books, &c."

In pursuance of the above appointment and request, Dr. Hawks sailed for England, March 24, 1836. Here he spent several months. Libraries and public Records were freely opened to him, and he employed a large force of Clerks, in copying in full everything which could throw light upon the Early History of the Church in this Country.

As the result of his labors, he returned with *eighteen large folio* volumes of MSS., connected with the planting of the Church in Virginia, Maryland, North Carolina, South Carolina, Georgia, Delaware, Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, and Massachusetts. One of these volumes is devoted to matters pertaining to the general subject of the Early Church in these Colonies. We cannot express our estimate of the value of these treasures. They are rich, beyond measure. They will now pass into the possession of the Church, and no time or care should be spared, in placing them beyond the risk of loss. The repeated and pressing calls, by the American Missionaries and Clergy, upon the Mother Church for Bishops, the imperative need of such supervision, the constant opposition and persecution by Puritans and other Sects, the slanders heaped upon the Missionaries by such men as Whitfield, the record of self-denying labors by those noble men who came over to the New World to lay broad and deep the foundations of Christ's Holy, Catholic, and Apostolic Church,—all these may be found in these volumes.

In the First Volume of these MSS., we find the following statement :—

"In the summer of 1836 I visited England, as the agent of the General Convention of the Protestant Episcopal Church in the United States, for the purpose of obtaining copies of such Documents as related to the Early History of the American Episcopal Church. This volume contains a portion of what was thus obtained. The sources from which its contents were derived, are three, viz: the Archi-Episcopal Library of MSS. at Lambeth Palace; the Records at Fulham, belonging to the See of London; and the documents in the Office of the Society for Propagating the Gospel in Foreign Parts; and I hereby certify, that the copies herein contained are correctly made from the originals, with which they have been compared. They may, therefore, be relied on as authentic documents.

"It is proper to add, that the Archbishop of Canterbury expressed to me the wish, that in the use which may be made of them, great care will be taken to avoid giving needless publicity to matters which concern the character of individuals, lest a wound should be inflicted on the feelings of their descendants. As I understand this to be the implied, though not formally expressed condition on which the copies were granted, I feel it to be a duty thus to perpetuate it, for the information of all members of the Protestant Episcopal Church, into whose hands this book may hereafter fall.

FRANCIS L. HAWKS."

Immediately on his return to New York, Dr. Hawks commenced a work for which, now, he had the most abundant materials; his "Contributions to the Ecclesiastical History of the United States of America." The volume on the Early Church in Virginia, was published in 1836, and that on the Church in Maryland, appeared in 1839. The reception of these volumes by Churchmen, and their sale, did not equal his anticipations. They were, of course, freely and boldly criticized, and he, in his disappointment, at once determined to abandon the undertaking. That conclusion once reached, nothing could swerve him from his decision. To all Churchmen, such a termination of his historical researches and labors,

must be a source of profound and lasting regret. His accumulated stores of authorities and details, his thorough familiarity with the whole subject, his facility of composition, and his clear, vigorous style, all qualified him to do such a labor for the Church. As for criticism, severe and unsparing, he should have expected and desired it. So far as his Histories possessed solid worth, they would have survived unjust censure, and have taken their place among the choicest treasures of our Church literature. The materials for writing the History of the Church in New York, and New Jersey, and Pennsylvania, as well as in the New England States, are so rich, and the subject so important, in every aspect, that the Church may well deplore the author's change of purpose.

As an illustration of the value of these Histories, in his volume on the Early Church in Virginia, besides his record of the labors of those noble pioneers, who not only preceded the Plymouth-Rock Puritans, but who illustrated the very highest type of Christian self-sacrifice and Missionary zeal, Dr. Hawks vindicated, triumphantly, the loyalty of the Churchmen of Virginia against the aspersions of Mr. Bancroft, and showed, most clearly, their entire freedom from all sympathy with Cromwell's Rebellion, and with the designs of the factious men who instigated it.

Dr. Hawks, however, gave to the public, in other forms, portions of the valuable Documents which he obtained in England. These appeared in *The Church Record*, published at Flushing, 1840–42; and very valuable selections were also published in the *American Quarterly Church Review*, Volumes III. and

IV.; to which, as some of our readers may remember, Dr. Hawks called special attention at the close of Volume II. He also furnished, for this *Review*, some important papers from the pen of the Rt. Rev. Bishop White, on the early Church in Pennsylvania; and also, by the Rev. John Hall, on the planting of the Church in the Diocese of Ohio. The History of the Church in several of the larger Dioceses, is yet unwritten; and is worthy of the very best efforts of the very best writers. To do such a work successfully, will require years of preparation, and he should not undertake it at all who cannot do it well.

In 1837, Dr. Hawks, in connection with the Rev. Dr. C. S. Henry, established the *New York Review*, a Quarterly, which at once attracted attention by the boldness and vigor of its Articles. A political paper on Thomas Jefferson, involving some important points in our national history, was widely criticized. The *Review* was established in 1837, and was discontinued in 1843.

It was at this period, that Dr. Hawks entered upon another enterprise still more important in its results. Education, in its truest and largest sense, was a subject on which he held positive views. Its province, its power, its imperative need, especially under such Institutions as our own; the superficial, one-sided, and defective character of the great majority of our Training Schools and Colleges, all these induced him, though still retaining his Rectorship of St. Thomas' Parish in the city, to engage in an undertaking, the difficulties of which he did not and could not then foresee. Indeed, to his sanguine temperament and

daring spirit, which knew no such thing as failure, the conception of an Educational Institution of the highest character, suited to the needs of American youths, was almost a reality ; and in August, 1839, he entered upon the work of its establishment. St. Thomas' Hall, Flushing, L. I., was the Institution to which now he gave all the energies of his nature and the influence of his position. It was far enough from the city for purposes of retirement and seclusion ; it was near enough to draw from it educational facilities and patronage. With that wonderful fascination which he possessed, Dr. Hawks drew around him hosts of friends, and infused into them the spirit of his own glowing conceptions and far-reaching plans. Buildings were erected and made attractive by their surroundings and appointments, at an expenditure of between fifty and sixty thousand dollars. Teachers were employed and entered upon their duties ; scholars flocked in numbers to this beautiful retreat ; and, for a little while, St. Thomas' Hall bade fair to realize the fondest dreams of its founder. But alas ! as there is nothing so successful as success, so there is nothing so disastrous as disaster. The financial crash, which culminated at this period, came on just as the experiment had reached its turning point, and at once, in 1843, the whole enterprise, so noble in its inception, and promising in its early fruits, fell in utter irretrievable ruin.

Besides the terrible wreck of all his own cherished hopes, imputations were cast upon him affecting his reputation. He was accused, not only of extravagance and recklessness and visionary schemes, but of false promises, and of want of hon-

esty and integrity, in matters involving the interests of others. That there was a lack of prudence and foresight, such as might have saved the Institution, and averted such heavy loss on the part of its numerous friends, is possible ; but that there was a sacrifice of moral rectitude in the management of St. Thomas' Hall, or anything which cannot find explanation in unforeseen and unavoidable circumstances, we believe will not now for a moment be maintained.

So serious was this failure in its consequences, that Dr. Hawks resigned the Rectorship of St. Thomas' Church, New York City, and his resignation was accepted by the Wardens and Vestry of the Parish, Oct. 28, 1843, with every expression of regret, affection, confidence and respect. We have examined with care the facts,—the official statements, documents, &c., &c., bearing upon Dr. Hawks' connection with St. Thomas' Hall,—and we do not hesitate to say, not that he was faultless and without mistakes, but that his honesty and integrity remained untarnished, while his high-mindedness and honor, as a Christian and a gentleman, were exhibited in a manner worthy of all commendation. He now removed to Holly Springs, Mississippi, where his daughter resided, with a view of retrieving his misfortunes, of paying his indebtedness, and, meanwhile, of being useful to the Church. He at once established a School in Holly Springs, and became Rector of the Church in that place.

Almost immediately, however, he was elected Bishop of Mississippi by the Diocesan Convention. This appointment, of course, came before the House of Clerical and Lay Deputies

which met in General Convention at Philadelphia, in 1844. Strong opposition was there made to the approval of his election by some members of the Convention, on the ground of the pecuniary affairs of St. Thomas' Hall. The whole subject was openly and thoroughly discussed, and the speech of Dr. Hawks himself, in vindication of his conduct, was universally acknowledged to have been one of the ablest and most powerful pleas ever heard in any deliberative assembly. It was the most trying, painful struggle of his whole life. Every possible aspect of the subject was thoroughly examined by him, and with all that luminous order, and clearness of statement, and strength of argument, and touching pathos, and felicitous diction, and impressive elocution, of which he was master. At length the following Resolution was adopted :

"*Resolved*, That, in the opinion of this House, the integrity of the Rev. Dr. Hawks has been satisfactorily vindicated in his reply and proofs in relation to the charge brought against him in the Memorial presented to this House."

This was passed by eighteen of twenty-seven Dioceses, on the Clerical vote ; and by eighteen of twenty-two Dioceses, on the vote of the Laity. There were no votes in the negative ; but some of the representatives were excused from voting on the subject. It was finally deemed proper to refer the whole question back to the Diocese of Mississippi ; and this was done unanimously. That Diocese at once formally expressed its entire confidence in Dr. Hawks ; but he now declined accepting the appointment. He felt that he stood before the Church publicly acquitted of the charges brought against him, and

with this he was content. This entire affair, as it was one of the most remarkable passages in his whole life, so it revealed all the strong points and peculiarities of this wonderful man.

In 1844, he removed to New Orleans, and became Rector of Christ Church in that city ; and this position he occupied for five years. During his residence in New Orleans, the University of Louisiana was established in that city, and he was elected its first President. The Institution rose rapidly in influence, and soon numbered an able corps of Professors and a large body of students.

But New York City was the place for Dr. Hawks, and to it he gravitated as readily as the needle to its pole. In 1849, the Church of the Mediator being vacant, its Rectorship was offered to him, which he accepted ; and soon after, the Parish being merged in the Parish of Calvary Church, he became Rector of Calvary Church, and so continued until the year 1862. This Parish, at the time he entered upon his duties, was deeply involved in debt; the Church was in danger of being sold ; and there were, besides, certain old pecuniary personal obligations connected with St. Thomas' Hall, which he had never been able to cancel. His friends and admirers at once removed both these difficulties, at an expenditure of about $30,000, and also settled upon him a salary that relieved him from all worldly anxiety.

Here, once more at home, and at work, he entered upon a career of great activity and usefulness. Besides his duties in the pulpit, for which the listener would suppose he had done nothing else in the previous week than prepare, his time, and

labor, and influence, were freely devoted to the demands which various public bodies constantly made upon him. The Historical, Ethnological, and Geographical Societies found in him a constant supporter and counsellor; and not a few of his noblest efforts were called forth at the meetings of these and similar Associations. The multitude and the variety of objects and interests in which his advice was sought, and his assistance solicited, would seem almost incredible to one who knew nothing of the man, and nothing of the cosmopolitan character of the city, the great centre of the New World, not only in its Commerce and Finance, but in Art, Science, Literature, and organic Charities.

In 1852, he was elected to the Episcopate of Rhode Island; and at the same time he was invited to the Rectorship of Grace Church, Providence. This double duty seemed to Dr. Hawks so utterly impracticable, that he was unwilling to assume it, and he declined the appointment. This was the third time the Episcopate was formally offered to him; an Office which he never sought, certainly not for its own sake. The election at the present time could not but have been gratifying to Dr. Hawks, as it was a proof that he stood before the Church, free from the imputations formerly cast upon him.

In 1859, he was invited to the Chair of Professor of History in the University of North Carolina, his Alma Mater, and his acceptance was strongly urged; but the appointment he chose to decline. It was from this Institution that he received the Honorary Degrees, of Doctor in Divinity, and also Doctor of Laws.

Another important epoch in his life was now approaching. The Civil War of 1861–5 had already been heard in the muttering notes of its preparation. They have studied the philosophy of History to little purpose, who have not learned that the primary causes of such a great struggle are not to be mistaken for, or confounded with, the special occasion which developes it. Without defining, much less discussing, Dr. Hawks' private views on certain great social and political questions then agitating the country, it is enough to say, that he did not believe that all the responsibility and guilt of that awful convulsion are to be charged upon the South. And when the terrible storm burst upon the country, and it became a Sectional War, the North and the South arrayed in arms against each other, he did not forget the land of his birth, the grave of his mother, the kindred and friends, whose happy peaceful homes were so soon to feel the fury and devastation which were poured out upon them. He was not a man to contemplate such a prospect unmoved. In his Parish Church, and among his admiring and devoted congregation, were men who were his peers in solid learning, and who, in their several spheres of Jurisprudence, and as pleaders at the Bar, have a national reputation. They had been attracted to his ministrations, because they knew how to distinguish between noisy bombast and genuine eloquence, between pulpit demagogism and the Faith of Christ as addressed to the living men and living questions of the age. Besides, Dr. Hawks was every inch a man, in the pulpit, as well as out of it; and they were capable of appreciating him. But they differed from him utterly, in their

conceptions of the great struggle which now convulsed the nation from its centre to its circumference. A time had now come to draw lines distinctly, and every man, whatever might be his private opinions upon this point, that, or the other, was compelled to take his position. We need not lift the curtain further; nor, indeed, would there be aught else to be disclosed. There was no open rupture, no violation of the courtesy which belongs to Christian gentlemen. Dr. Hawks voluntarily resigned the Rectorship of Calvary Parish in 1862, and removed to Baltimore, where he became Rector of Christ Parish in that city.

He did not, however, remain long in Baltimore. Early in 1865, his friends in New York City invited him to return, and he accepted the invitation. A congregation was at once gathered, which met for Worship in the Chapel of the University, and the Parish of the Chapel of our Saviour was admitted into union with the Convention, on the very day that his death was announced. Preparations had been made for the erection of a new Church, and the Corner Stone was laid at the site on Twenty-fifth Street, by Dr. Hawks, on the morning of Sept. 4th, 1866. He was then in a condition of great physical weakness. All were impressed and alarmed by his changed appearance. He knelt to pronounce the solemn words, and as his countenance, full of meaning, was lifted towards Heaven, and he uttered the sacred Name of the Triune God, Father, Son, and Holy Ghost, and invoked His Blessing on the work then begun, the scene was one of indescribable solemnity and heavenly beauty. In a few words, which started tears from every

eye, he thanked his Reverend Brethren and his friends for their presence on this solemn occasion, and said he fervently hoped, when they should all stand before the Judgment seat, they would be rewarded many fold for their work that day.

This was the last public official act of FRANCIS L. HAWKS.

Among the important public movements which engaged Dr. Hawks' attention during the latter months of his life, was the organization of a Parish in New York City, under the name of IGLESIA DE SANTIAGO, and composed of persons speaking the Spanish language. This Parish was to have been admitted to union with the Convention at its last meeting, but by some neglect, the papers, though duly prepared, were not presented. This enterprise was conducted at every step under the guidance of Dr. Hawks, who occasionally officiated for the congregation in the Service, being able to speak that language. As these people are nearly all Romanists by birth, Baptism and education, but are intensely dissatisfied with the whole Modern Roman System, whose corruptions and abominations they thoroughly understand, Dr. Hawks regarded this movement as one of the most promising in its beneficial and far-reaching influences, of any that he had ever been called to assist.

His public instructions from the pulpit during the last years of his Ministry, were specially adapted to the peculiar necessities of the times. His eagle eye saw distinctly, in their every phase and shape, the drift and tendency of the popular mind. His course of Lectures during the last Lenten Season, was devoted to a presentation of the Faith of the Reformed Cath-

olic Church, as distinguished from the Corruptions of Modern Rome; and every one of these Lectures was worthy of publication, and should be scat'ered broad-cast over the land, in these days of Jesuit cunning and intrigue. And the last Sermon which he preached to his congregation, just before the Summer vacation, was a defense of God's Revealed Word, against the attacks of Infidelity, under the guise of Modern Science, whose shallow arguments, and transparent sophistry, and miserable delusion, he exposed with a thoroughness and demonstrative power which were irresistible; and which showed that he was a thorough master of the subject. He had, also, in course of preparation, a series of Lectures on the relations of Modern Science to Revelation; a subject on which he thought the public mind was in great need of direction.

Such a record of the life of Dr. Hawks, so busied, so distracted, so harassed with troubles, cares and anxieties, imperfect as our delineation is, would seem to have left him no time for literary and scientific pursuits. Yet the following list of his works, of which he was either author or editor, will show that, in this respect also, he was one of the most remarkable men of his age and times.

"Reports of Cases adjudged in the Supreme Court of North Carolina, 1820–26," (4 vols., 8vo., Raleigh, 1823–8); "Digest of all the Cases Decided and Reported in North Carolina;" "Contributions to the Ecclesiastical History of the United States," (2 vols., 8vo., embracing Virginia and Maryland: New York, 1836–39); "Commentary on the Constitution and Canons of the Prot. Epis. Church in the U. States," (1841,

8vo.) ; "Egypt and its Monuments," (8vo., 1849) ; "Auricular Confession in the Protestant Episcopal Church," (12mo., 1840). Dr. Hawks translated Rivero and Tschudi's "Antiquities of Peru," (1854), and edited the "Official and other State Papers of the late Major General Alexander Hamilton," (2vo., 1842) ; "The Romance of Biography, illustrated in the Lives of Historic Personages, edited by F. L. Hawks, in 12 vols. ;" "Narrative of Commodore Perry's Expedition to the China Seas and Japan, in 1852–54, compiled from Perry's original Notes and Journal, by F. L. Hawks, 1856, 8vo. and 4to." He edited several volumes of Natural History and American Annals, published in Harper's Boys' and Girls' Library, entitled "Uncle Philip's Conversations ;" "The Cyclopædia of Biography, based upon Griffin's Cyclopædia of Biography, American edition, edited by F. L. Hawks, 1856, royal 8vo. ;" "Physical Geography of the United States," announced in 1859 ; "History of North Carolina, one volume, 1857, 8vo. ;" "Documentary History of the Protestant Episcopal Church in the United States of America, containing numerous hitherto unpublished Documents concerning the Church in Connecticut. Vols. I and II. Francis L. Hawks, D. D., LL. D., and William Stevens Perry, A. M., Editors. New York : 1863–4. 8vo." "Household Prayers, for Four Weeks ; with Additional Prayers for Special Occasions. To which is appended a Course of Scripture Reading for every day in the year. By Rev. J. E. Riddle, M. A. Revised, with additions and slight alterations, by a Presbyter of the Protestant Episcopal Church. New York : 1866. 12mo." "The English Language. Ele-

mentary Instruction. Number One. By Francis L. Hawks. New York: 1866. 12mo."

Dr. Hawks, as stated in the above narrative, edited and conducted the *New York Review* and the *Church Record;* he was a frequent contributor to various Periodicals, and his Addresses before Literary and Scientific Societies, and on public occasions, were numerous, and were among his best efforts. He was also engaged for several years in preparing a work on the Monuments of Central and Western America, a subject of great interest and importance, in the evidence there furnished of the high degree of Civilization that had been reached on this Western Continent, before the period of Spanish discovery and conquest.

This list, and we can do no more than give it, presents, at a glance, abundant proof both of the untiring industry and the varied attainments of Dr. Hawks. If it be said, that he lacked in depth and precision of knowledge in any one of these various departments, we reply, he studied them sufficiently for all the ends to which he wished to apply them; he was no charlatan, and he was too good a logician not to be sure of the ground which he had once taken.

Nearly all the points in the character of Dr. Hawks have been made to appear in what has already been written. We will, however, distinguish a few particulars.

Dr. Hawks was remarkable as a Conversationalist. Indeed, he was one of the very best of talkers. Not all great men, and learned men, and brilliant men, excel in the private circle. Not a few of them, even of those whose names are luminous

on the records of literature and science, whose pens have been wielded with almost magic power, have yet been silent or reserved when in society. But Dr. Hawks, by his varied knowledge, his wide course of reading, his ready wit, his quickness at repartee, his retentive memory, the clearness and distinctness of feature with which he stamped the creations of his imagination, his exhaustless flow of language, and the musical, clear-ringing tones of his voice,—with all these at his command, was fitted to be one of the most engaging of companions, and the life of the social circle. None could have met him, even casually, without being impressed with his fascinating power in this respect; but it was only those who were familiar with him at hours when the labors and cares of the day were thrown aside, and when wit, and fancy, and imagination, and intellect, had full play, who knew the wonderful charm of his power as a talker. He did not vaticinate like Coleridge, nor dogmatize like Dr. Johnson, nor had he the idiosyncrasies of Charles Lamb or of Sydney Smith; but some of the most splendid creations of his genius, and the profoundest deductions of his reason, touching almost every possible subject, and especially the topics and questions of the day and hour, were thrown out at such times. An attempt was once made to preserve these Noctes Ambrosianæ; but there is a sparkle in such wit, a magic of tone and manner, which cannot be reproduced, and the effort was abandoned.

As a Churchman, he belonged to that class of men who have always given a predominant character to the American Church; a school which is wide enough, and Catholic enough,

to embrace the names of White, and Ravenscroft, and Hobart. Educated, in part, under Bishop Ravenscroft, that great and good Prelate, to whom the American Church owes a large debt, confirmed and ordained by him, he always spoke of him with filial affection and veneration, and learned his early Churchmanship under such a master. He abhorred extremes in each opposite direction; and had little patience with the men who seemed to lower the Church to a level with either Romanism on the one hand, or Sectism on the other. He believed in the Reformed Church of England, and in our own, with all the warmth and devotion of his whole nature; in their Organization, Ministry, Faith, Worship, and Articles. He knew, with all the certainty of his acute, well-trained intellect, that they are Scriptural, Apostolic, and Catholic. He scorned treachery, and he abominated everything like trifling, either in thought, word, or deed, with the deep mysteries and blood-bought treasures of Christ's Mystical Body. Dr. Hawks, on one occasion, published his own views of what constitutes true and sound Churchmanship. He said:—"With Low Churchmen, *as a party*, we have not, and never had, any communication or sympathy." He then made the following quotation from Bishop Ravenscroft:—

"On the Doctrines of the Cross, then, he takes his stand, endeavoring to preach them in the simplicity and sincerity of a heart that feels them, and with the earnestness of a man who wishes to save his own soul and the souls of others." What are these doctrines? "The entire spiritual death and alienation of man from God, by the entertainment of sin; the reconciliation of GOD to the world, by the sufferings and Death of His only begotten Son; the Atonement of His Blood;

Justification by Faith; acceptance through the merits of the SAVIOUR; conversion of the heart to God; holiness of life, the only evidence of it; and the Grace of GOD in the renewal of the HOLY GHOST, the sole agent, from first to last, in working out our salvation from sin here, and from hell hereafter. In fewer words, *Salvation* by Grace, through faith, not of works, lest any man should boast.

"But with these vital and heaven-blessed doctrines, other points of edification require attention; particularly that of the distinctive character of the Church. On this, a most lamentable ignorance prevails; and to permit this ignorance to continue, undisturbed, is to be false to Ordination Vows, to acknowledged principles, to the interests of the Church, and to the souls committed to the Pastor's care."

Dr. Hawks then adds, "This is an outline of the High Church principles which we avow. We learned them many years ago, in an unexceptionable school, before some, who would now dictate and anathematize, knew what the Church meant. To the maintenance of these principles we have consecrated, for more than half our life, all we had; for these be the principles, expressed in the words of our good old father, and teacher, and friend, Bishop Ravenscroft. It was in his school we learned our Churchmanship, and we think that the Church, at this day, cannot afford us any wiser or more honest teacher."

Concerning Bishop Hobart, Dr. Hawks wrote and published: "He did more than any man of his day, to make known, defend, and establish, what we believe to be true views of the nature, and constitution, of the Christian Ministry. To his labors, we religiously believe, is it chiefly owing, that, at this day, Episcopacy is so firmly fixed in the affections of the Clergy of our Communion."

At the time that the influence of what was known as the Oxford Tract movement began to be felt in this country, and especially when that movement culminated in Tract Ninety, Dr. Hawks, in the Church Record, of which he was Editor, set himself to oppose a course of reasoning, which he believed to be disingenuous and treacherous ; and, for the time being, he was ranked with men with whose Ecclesiastical views he had no sympathy. It was at this time that Dr. Hawks, in common with Dr. Jarvis, and others of the most learned Divines of the Church, published his work on Auricular Confession, and other controversial points of that day ; and he lived to see the day when most of those who had denounced him as "no Churchman," were fulfilling his prediction, and were open apostates from that Faith and that Church which they had already betrayed ; while some, from whom he had temporarily differed as to the proper policy on the Oxford Tract movement, and on some local and personal questions, became, near the close of his life, among his truest and latest, as they had been among his earliest friends.

If we were to speak critically of Dr. Hawks, as a teacher of Christian Theology, we should say, that there was the same characteristic in him, which belongs to the great mass, even of the very best and soundest Anglican Divines ; to wit, a looking to Christ too exclusively as a Saviour, rather than as also a Life-giver; and that this view threw its influence over all his conceptions of the office and work of the Church. This feature of modern English Theology has its historical and philosophical explanation. It will be unlearned, as

Churchmen catch their type of Churchmanship more directly from Scriptural and primitive teaching and example. Perhaps, also, Dr. Hawks appreciated too slightly that power of adaptation, by which alone the Church, in her modes and methods of working, can reach, and gain, and save, the vast multitudes of the people, in any and every age of the world.

It is due to Dr. Hawks to say, that in his later years, he modified somewhat his views of the true methods of the culture and growth of the Christian Life. He saw the indissoluble connection between Form and Spirit, Body and Soul, and this, from the very nature of man, and by God's own appointment. Hence he saw, also, the necessity, and especially in these our days, of holding and teaching, not merely Christ *and* the Church, but Christ *in* the Church. His convictions on this point, in his last sickness, were expressed with an earnestness and an emphasis which will never be forgotten. It is proper also to record, that he felt and acknowledged the importance of the Weekly Communion, as in the Scriptural and Primitive Church; and that he declared his determination to return to such a practice in the administration of his new Parish of the Chapel of our Saviour.

As a Pastor, it will not be claimed that he was so generally known, as in other fields of Ministerial labor. We do not mean, that he undervalued the Pastoral Office, or that he was incapable of discharging these important specific duties. On the contrary, he read human nature at a glance, and he was quick to discern the sources of doubt and difficulty. And a warmer, tenderer heart, or a more sympathizing nature, never

dwelt in the bosom of imperfect man. In the chamber of the sick, in comforting the mourning, in guiding the enquiring, multitudes will remember how gentle and faithful he was in such ministrations of mercy. But his engrossing public labors so occupied his time and care, that he could know little of the inner life, the secret spiritual wants of the individual members of his flock. May we not say, that the practical recognition of the Pastoral relation is, in these busy days, in great danger of being lost sight of, on the part of the Clergy ?

As a Preacher and Orator, Dr. Hawks possessed all the qualifications of great eminence. His perfect self-possession and commanding presence, and that sort of power in reserve, which the really great orator always exhibits, inspired, in the outset, respect and confidence. His legal studies, and long training at the Bar, had taught him method, and the use of argument, clearness of arrangement and precision of language. His vivid imagination, and his wide course of reading, enabled him to throw the charm of metaphor and beautiful illustration around the dryest and most abstruse point of doctrine. His earnestness and directness of appeal, aroused the intellect, and unsealed the fountains of the heart. And, at times, his outburst of genuine feeling, always measured by the greatness of his theme, and rising with the grandeur of his subject, carried with him the convictions, and prejudices, and sympathies of his audience. With all these, the full, deep, rich tones of his musical voice, with its distinct articulations and graceful modulations, possessed a melody and a power beyond that of any other voice we ever heard. Dr. Hawks was a wonderful orator.

On one occasion, in General Convention, composed of men not easily moved, when he made one of his greatest efforts—it was a speech in defense of himself—so completely did he sweep away from before him every charge, every suspicion, and carry with him the judgments and sympathies of his audience, that a member rose, and moved an adjournment of the House before a vote should be taken; for he said its members were in no condition to vote calmly and deliberately. And yet, with all Dr. Hawks' transcendent gifts as a Pulpit Orator, there was nothing of the theatric tricks of a mere declaimer and performer; there was no stamping, and startling, and attitudinizing, and screeching; nothing that was artificial, and which the sharpest critic could say was done for mere effect. He was too great and true a man for this. He was thoroughly simple, and perfectly natural; and yet he stood deservedly among the very first of the few really great preachers of the American Church, and he will hold a high rank among the distinguished Orators of his age.

There is one gift which has been publicly attributed to Dr. Hawks, concerning which something should be said. It has been reported, that, with all his other rare qualities, he was also a Poet. If by this it is claimed, that he was endowed with what, in the truest sense, is termed Poetic Genius, we should hesitate to accord him such a distinction. It is only at rare intervals, that a brilliant star of this class flashes across the heavens; and the age, we fear, is growing too empirical and materialistic to permit us to look for exhibitions of this kind. Genius, as distinguished from talent, Dr. Hawks did

undoubtedly possess, and in a high degree. The gift of Poetry, and the gift of Oratory, are, both—Cicero to the contrary notwithstanding—when seen in their most perfect forms, natural endowments. The latter quality, as we have already said, belonged to Dr. Hawks.

But if by a Poet is meant one who has great facility in using language according to certain rules of measure and rhythm, of this sort of power Dr. Hawks was, or might have become, an acknowledged master; and of this kind of composition he left specimens enough to show that with his command of words, and brilliant imagination, and lively fancy, and severe taste, he might have surpassed in excellence most of those who write what is called Poetry, and which the public accepts as such. Those simple Ballads, "The Blind Boy," "The Little Boy who Prayed," "The Little Sunday School Girl," are each marked by such felicity of expression, and true touches of nature, and tenderness of sentiment, that we feel that the pen capable of inditing them, might have reached almost any measure of excellence in this sort of composition.

In this connection, there is one passage in his life of such exquisite beauty, that we cannot pass it by unnoticed. It was at an early period in his history, or about the time when he took Holy Orders in the Church, that his attention was arrested by some of those poetic gems which occasionally dropped from the pen of Mr. N. P. Willis. Dr. Hawks inscribed and sent to the Boston bard the following lines, which we now give, as also Mr. Willis' reply, neither of which has before been published. The brief interval between the deaths of these two men,

imparts a deep and special interest to the words of both ; and especially is it a pleasing thought, that Mr. Willis, in the latter years of his life, though born and educated a Congregationalist, became a Communicant of the Church, and warmly attached to her Services, and devoted to her interests.* Surely we may believe that they, whose acquaintance began under such peculiar circumstances, being redeemed by Christ's Death and Resurrection, made members of His mystical Body, and washed in the Fountain of His most Blessed Blood, are both united now, in tuning their golden harps, and mingling their songs together, around His Throne,

"Amid the mighty Orchestra of Heaven."

TO N. P. WILLIS, OF BOSTON, MASS.

I know thee not,
And yet I feel, as if I knew thee well:—
The lofty breathings of thy tuneful lyre
Have floated round me ; and its witching notes,
With all thy bright and bold imaginings,
Stealing and winding round my inmost soul,
Have touched with gentlest sweep its trembling chords,
And waked a thrill responsive to thy melody.
Therefore it is, *I know thee ;* and I fain
Would proudly hail thee Brother, if I dared.
Co-worshippers, indeed, I know we are,
Kneeling in homage at the Muse's shrine ;
But thine is a devotion so surpassing,
And thou hast so imbibed the very soul of Poetry,
Making so sweetly blend and harmonize

*Mr. Willis died at his residence, at Idlewild, on the Hudson, Jan. 20th, at the age of 60 years. The Burial Services were performed Jan. 24th, in St. Paul's Church, Boston, Mass.

All that is bright, and beautiful, and tender
In thine offerings, that I, methinks, should
Turn away, and on the willows, pensive
Hang my tuneless Harp.
I worship at another Shrine,
The Shrine of Him Who true repentance loves;
And so, perchance, may'st thou—I cannot tell:—
If so, we too may meet in other worlds,
And there (for naught but harmony is breathed
In Heaven) may mingle strains alike melodious,
And, unlike those which we have mingled here,
Bearing, with kindred soul, our happy part,
Amid the mighty Orchestra of Heaven.
Till then—Farewell. F. L. Hawks.

TO MR. HAWKS.

As men may meet, we have not met;
We're strangers, save in name alone.
I know no look of thine—but yet,
I could not, if I would, forget
How well I love thy minstrel tone.

And wouldst thou call me Brother? Death
Has breathed upon the only one
I ever loved; his parting breath
Went by, like that which withereth;
I caught it, but was left alone.

My spirit lingereth round his rest;
Communion else I have not; Earth
Is but to me a wave at best,
And Hope the foam upon its crest,
As transient as 'tis little worth.

I thought the only one like me
Was in that grave—yet surely thou
Resemblest him whose wing is free;
And God hath given back in thee,
The spirit which He claimed but now.

I know it will not be our lot
To meet on Earth—'twere too like Heaven
To love and be divided not—
Earth's ties are broken and forgot,
Their history—"They were—are riven."

"We are co-worshippers." I bow
Like thee to Jesus and His Word.
My lip hath breath'd the sacred vow,—
Baptismal drops have bath'd my brow,—
I've said that I would serve my Lord.

I know I love my lyre well;
I know thou lovest thine—my knee
Hath bow'd too oft to lyric spell—
Thou know'st it. Farewell, Farewell;
We meet, where love and Lyre are free.

N. P. Willis.

The death of Dr. Hawks, and to that final event we now come, was a scene rich in all the associations which ever attend the dying bed of a Saint. In the Narrative from the pen of the Rt. Rev. Bishop Green, allusion was made to the hasty, turbulent temper of Dr. Hawks, in his early life. All this was now gone. The stormy muttering cloud, which sometimes hung in the horizon, is dissipated; and there is felt the soft breath of calm and tranquil repose, and of perfect peace; even as the golden tints, the glow and effulgence of an autumnal setting day seem to reflect the light and glories of Heaven. And so, his sun went down; to fade away, and be swallowed up in the brightness of an unending day. That "City had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." The Holy Ghost the Sanctifier, and the Providence of God,

had both done their work in training this manly spirit for another, brighter, and purer state of being. Humble now as a little child, submitting without a murmur to his sufferings, bowing sweetly to God's will in thus suddenly and unexpectedly interrupting his prospects, he received with tender and grateful consideration all those little kindnesses, with which deep affection ministers to the sick and the dying. Not long before his death, he partook, with great devotion of manner, of the Blessed Sacrament. He exhorted his friends to "cling closely to Christ, and live nearer to Him;" and he bade them, as his dying counsel, to adhere with unswerving fidelity to "the Church of the living GOD, the Pillar and Ground of the Truth." And thus at last, peacefully, and as if sinking into a sweet slumber, he fell asleep in JESUS. He died on Wednesday, Sept. 26, 1866.

That scene at the death-bed of Dr. Hawks, so calm and peaceful, was in itself a sermon more eloquent than he ever delivered in the meridian splendor of his best powers. His last sermon, as we have said before, to his congregation, was a refutation of that specious Infidelity of our day, which seeks to undermine the Revelation of the Gospel of Christ, by the pretended discoveries of Modern Science; which is trying, in some way, to get rid of the Unity of the Race, the Fall of Man, and his recovery by the Gospel of Christ. Compare the closing hours of such a man as Dr. Hawks,—and Church History is full of such illustrations,—with the death-bed scene of one of these Apostles of Modern Infidelity; such a man, for instance, as Henry Thomas Buckle, who spent his whole life in endeavor-

ing to undermine and write down Christianity. Try the Two Systems by this test. See which will bear the ordeal of that honest hour. See which will then meet the wants, and answer the deep questionings, of the undying spirit. It is a fair test. Man, at that crisis in his history, sees and feels that he is a sinner. It is not a dream, or a delusion, but a fact which he must meet. How an infinitely Holy and Just God can overlook transgression, and yet vindicate His Government, is a question which Reason and Philosophy never have solved, and never can solve. Atheism, or the Cross as presented in Revelation, is at that hour the only alternative. Mr. Buckle, if he did not die amid the tragic horrors which attended upon the death-beds of Voltaire and Paine, was yet an object of compassion. Finding himself in the immediate presence of that God Whose Word and authority he had scorned and defied, with the unseen world and all its realities just before him, appalled at the retrospect of the past, and the prospect of the future, he exclaimed, 'Oh, I am going mad!' His friend, who was with him at that hour, writes: "His incoherent utterances were most painful to listen to; in the midst of all, exclaiming, 'O my book, my book! I shall never finish my book!' and after running on quite incoherently, crying, 'I know I am talking nonsense, but I cannot help it!' and burst into tears. Four days afterwards he was attacked by typhus fever, and after a three days' stupor, died." Let the men of learning and genius in our day, who are scoffing at the Faith and Church of Christ, and who are proposing New Creeds to the simple hearted, and who are striving in every way to hold

themselves up before the public as the representatives of Modern Civilization, let them gather around the dying beds of these two representative men, and there let them learn a lesson for themselves, and for the times in which we live.

There was one marked feature of Dr. Hawks' character exhibited in his last sickness, not hitherto alluded to. Again and again he pointed the weeping and beloved friends, who gathered about him, to the CROSS OF CHRIST. This was his great theme, in his life and in his death. To that and that alone, he trusted for acceptance at the Bar of God. His clear logical mind, and the conscious intuitions of his own heart, had taught him, that that which was a stumbling block to the Pharisaic Jew, and foolishness to the Philosophic Greek, was yet the foundation Stone of all true Christian Theology. He knew that the world hates the Cross now, as bitterly as it hated it of old ; and in every way tries to ignore it. And he knew that CHRIST, the Prophet, Priest and King, is still the Power of God and the Wisdom of God. And so, over his lifeless remains, there was sung that beautiful Hymn (the Sixty-second) which he loved so well, and to which so many of the greatest Divines of the Church have turned in their last moments :

"When I survey the wondrous Cross."

In the efficacy of that Cross, he beheld a fountain to wash away his sins ; in its tragedy, he saw a love and wisdom before which he bowed with the affectionate confidence of a little child ; and in its purchased Gifts, he discerned the only hope for a disordered and suffering Humanity.

His Funeral was a fitting tribute to his memory. It was appointed at Calvary Church, on the afternoon of Saturday, Sept. 29th. The Rt. Rev. Bishops Potter of New York, Lay of Arkansas, Talbot of Indiana and Quintard of Tennessee, and between one and two hundred of the other Clergy of the city and surrounding country, attended the remains from the house of the deceased to the Church, where a multitude had gathered within and without its spacious courts. The simple, solemn, impressive Services were over, and crowds lingered long at the porch, to catch one more last look of the noble countenance of this great Master in Israel.

The Clergy, assembled at his Burial, passed an appropriate token of respect in the form of Resolutions; and the Vestry of the Chapel of the Holy Saviour gave expression to their deep sense of bereavement in his death, and their affectionate veneration for his memory.

REMARKS

BY THE

REV. WILLIAM F. MORGAN, D.D.,

IN THE

Hall of the N. Y. Historical Society, Nov. 6th, 1866, after the Preamble and Resolutions relating to the decease of Dr. Hawks had been read.

Mr. President, Ladies and Gentlemen :

It unexpectedly devolves upon me to break the silence which follows the announcement of these impressive Resolutions. I am totally unprepared to speak upon them with effect, or in anywise to do them justice, being myself only a delinquent member of this body, and on that account, if no other, unfit to dwell upon the character of one who will always be cherished, as one of its most useful and eminent members. But, sir, I do from the heart accord in the spirit of these Resolutions, and condole with this Society, in what may be regarded as, almost, an irreparable loss.

It is true of every great man, that he will be remembered and admired by his friends from different angles of observation. Some will recall him under one aspect, and some under another ;—for a truly great man, like a towering field of ice in

Northern seas, offers many sides to the eye of the observer, many planes of excellence, many brilliant and dazzling points of individual superiority. And I think it may be said of the distinguished man whose memory we would honor in a special manner this evening, that he was great in more things than one.

In truth, sir, he was great in natural endowments—positively great, upon various paths of intellectual effort. He was great in his mould as a man—and great in his culture and equipment as a man of action, of influence, of power. Sir, we who knew something of him while he was living, cannot deny, now that he is dead, his splendid accomplishments.

He was a Scholar of solid and diverse acquisitions ; a Teacher incomparable in his simple and luminous exposition of truth, whether recondite or elementary. He was a Lawyer of no mean quality ; a Theologian far above the average of cotemporary Divines ; a Pulpit Orator almost without a peer ; a Poet of much sweetness and pathos ; a Canonist of unquestioned authority ; an Ecclesiastical Historian, whose contributions are among the richest treasures of the Church ; while these Resolutions testify to the value of his services in this Society, and his devotion to Secular History. He was, moreover, an Ethnologist, whose place, as our excellent Secretary informs me, cannot be easily supplied ; a Philologist whose latest and ripest years were largely given to the study of Languages ; nay, more, to the compilation of simple rudimentary Manuals for the young.

Aside from all this,—and, sir, I have by no means mentioned all the departments of elegant Scholarship, in which he maintained an honorable record—aside from all this, he was a

magnificent leader of public Assemblies ; as a debater, affluent, logical, convincing, lending to every topic, and to every doubtful, intricate question, an accuracy of statement and a splendor of eloquence which were well nigh irresistible ; while in private life and intercourse, I do not think he has left behind him one who could equal him in those special qualities which fascinate and enthral. He was not fond of what is called general society, and was seldom seen at public entertainments ; but he was an admirable Conversationist, and when in the mood, talked like a man inspired.

Such a man deserves posthumous honors. The moment he dies and recedes from view, his worth and positive renown should secure for him the most generous consideration, disarming prejudice, and modulating the voice of censure. As is well known to you, sir, Dr. Hawks, in certain respects, passed an eventful and a trying life. Firm, self-poised, and strong, both in feeling and purpose, few men of his temperament have been put to such tests. The times in which he lived were well calculated to bring out his infirmities, as well as his excellencies ; the glories as well as the defects of his character. But here, to-night, I trust, sir, we are not disposed to be critical. We are not searching for motes. We judge him, and we recall him, and we speak of him tenderly and lovingly, as one just departed from the Republic of Letters ; as one gone from our intellectual circle and communion ! What he did, or failed to do, in financial, or political straits, is something we need not consider. What was he, as a Man,—as a man of culture and mental power ? What was he, in those rare endowments and qualities

which made him illustrious, both as a Scholar and a Divine? I do not hesitate to say, sir, that Dr. Hawks is to be ranked among the foremost men of his generation, if not of his century. Upon his path, and in his profession, very few equalled him. I do not say that he was the most erudite or profound in Scholarship, or the most rich and varied in sacred studies; but whatever he touched, he adorned; whatever he attempted, he mastered. He never opened his lips, but honey flowed forth. Ah! sir, of that voice, of that harmonious, flowing eloquence, it may be said, as Tacitus said of an admired orator in his day, "cum ipso extinctum est."

Permit me, barely to add, what is not, I trust, out of harmony with the associations of this place, that in his vocation as a Minister of the Gospel, Dr. Hawks knew and preached but one thing, the Cross of His Master, the Atoning Lamb of God. All his splendid gifts were made subsidiary to this golden theme. Many years ago, a friend was complimenting him upon his growing fame, as a literary man. "Ah! sir," rejoined the Doctor, "I should find more joy in the fact that I had been the means of saving one soul, than in all the reputation this world could heap upon me."

RESOLUTIONS, &c.

The following Resolutions were adopted, by the bodies hereinafter named, on occasion of the Death of the

REV. FRANCIS L. HAWKS, D. D., LL. D.

The Convention of the DIOCESE OF NEW YORK, being then in Session, September 27, 1866,

The Rev. DR. HIGBEE, from the Special Committee on preparing a suitable expression of the feelings of this Convention respecting the death of the Rev. DR. HAWKS, reported the following Resolutions, and recommended their adoption by the Convention.

Resolved, That this Convention have heard with deep grief of the death, this morning, of the Rev. Dr. Hawks; long a member of this body, and its chosen Deputy to the General Convention; and they desire to record their affection and respect for his distinguished name and character.

Resolved, That we will attend the funeral of our deceased brother, as a mark of grateful reverence for his memory, and of our profound sorrow for the loss which the Church suffers by his death.

These Resolutions were adopted.

On motion of the Rev. DR. EIGENBRODT, it was

Resolved, That a copy of these Resolutions be sent to the family of the Rev. Dr. Hawks, with the expression of our respectful sympathy with them in their great bereavement.

After the Funeral, the Clergy having assembled,—the Rt. Rev. Bishop in the chair,—the following Preamble and Resolutions were unanimously adopted :—

58 East 22d Street,
New York, September 20th, 1866.

Whereas, It has pleased Almighty God, in His wise Providence to take out of this world the soul of our deceased brother, the Rev. Dr. Hawks, his Clerical brethren, here assembled to pay their last tribute of respect, desire to record their deep sense of the loss sustained by themselves, the Diocese, and the Church at large :

Resolved, That in Dr. Hawks we recognize the natural and persuasive Orator, the eminent Canonist, the logical and soul-stirring Debater, the generous Opponent, the kind Friend, and the cultivated Gentleman.

Resolved, That emphatic as was Dr. Hawks' public reputation, it was, if possible, eclipsed by his winning address as a conversationalist; weaving around him a magic spell, none within its influence could ever fail to acknowledge, and which gave to him a marvellous, and sometimes mysterious influence on those around him.

Resolved, That to these public and private accomplishments, above all, were added the simplicity and artless fervor of the true Christian, evinced as in other things, so especially in the manly fortitude and childlike submission with which he met the heaviest of trials and afflictions in life, and a painful sickness, closed by a peaceful and triumphant death.

Resolved, That in the death of Dr. Hawks, we, his brethren, find new incentive to earnestness in prayer, faithfulness in duty, and increased singleness in love and devotion to our blessed Lord and His Church.

Resolved, That a copy of these Resolutions be sent to the family of Dr. Hawks, and the Church papers.

Attest,

ISAAC H. TUTTLE, *Sec'y.*

New York, September 27, 1866.

At a meeting of the Vestry of the Chapel of the Holy Saviour, held this day, the following Preamble and Resolutions were unanimously adopted :

Whereas, It hath pleased Almighty God, in His wise Providence, to remove from his earthly labors our beloved Pastor, the Rev. Francis L. Hawks ; therefore,

Resolved, That whilst humbly submitting to the will of Him who doeth all things well, we shall ever cherish the most affectionate remembrance of the exalted talents, the brilliant genius, the fearless manhood, and the devoted faithfulness of our late beloved pastor and friend.

Resolved, That in his death the Church has sustained the loss of a profound scholar and devoted son.

Resolved, That we tender to the bereaved widow and family, our warmest sympathies in this hour of trial.

Resolved, That these proceedings be entered on the minutes of the Vestry, and a copy thereof, duly certified by the Wardens and Secretary, be presented to Mrs. Hawks.

WILLIAM NIBLO, *Senior Warden.*
JOHN ALSTYNE, *Junior Warden.*

THEO. BAR TOW, *Sec'y.*

NEW YORK, CALVARY CHURCH, }
September 29, 1866. }

At a Meeting of the Wardens and Vestry of CALVARY CHURCH, the following Resolutions were offered, and unanimously passed:

Resolved, That in the loss of the Rev. F. L. Hawks, D. D., so long the Rector of this Church, we, the Wardens and Vestry, wish to express our unfeigned sorrow; and to offer our heart-felt sympathies to the members of his bereaved household.

Resolved, That we keep in lasting honor the record of the past years, during which he was identified with the welfare of this Parish; of the labors to which it owes so much of its early growth and ripest strength; and that his memory will be sacred to us as a faithful Minister of CHRIST, a gifted preacher, an affectionate Pastor and friend.

Resolved, That a copy of this paper be sent to the family of the Rev. Dr. Hawks.

From the minutes of the Vestry.

(Signed,)

JAMES W. UNDERHILL, *Clerk.*

BALTIMORE, October 8, 1866.

At a Meeting of the Vestry of CHRIST CHURCH, held this day, the following Preamble and Resolutions were unanimously adopted:

WHEREAS, It has pleased Almighty God, in His inscrutable wisdom, to call to a higher and nobler sphere of duty, our late beloved Rector, Rev. F. L. HAWKS, D. D., LL. D., and whereas, while we humbly bow in submission to the will of the Great Head of the Church, we cannot but deeply sympathize with the family and friends of the deceased, in the irreparable loss they have sustained:

Resolved, That we will ever remember, with thankfulness, the acceptable and successful Ministrations of the Rev. Dr. Hawks, as Rector of Christ Church, and bear testimony to his fidelity and zeal in the Master's cause.

Resolved, That we have regarded the late Rev. Dr. Hawks, as the true exponent of the Doctrines of the Protestant Episcopal Church, which, in all the walks of life he exemplified with that true Christian consistency and simplicity of character, that marks the man of God.

Resolved, That in the death of the Rev. Dr. Hawks, we mourn, in common with the Church and community, the loss of one who will ever be remembered for his noble Christian life, his earnest pleading with his people to be reconciled to God, and his determination to know nothing, but "JESUS CHRIST and Him crucified."

Resolved, That these proceedings be entered upon the Parish Record, and a copy of the same be sent to the family of the deceased.

By order of the Vestry.

JAMES HALL, *Reg'r. and Treas'r.*

Copy from the Minutes of the Vestry of CHRIST CHURCH, New Orleans, at their Meeting held October 20th, 1866.

When a brilliant light disappears from the firmament of the Church, the people mourn. None can more keenly mourn, than this portion of the flock of Christ, at the recent death of its former Pastor, the Rev. Dr. Hawks, by whose efforts this Church was erected, and in which he ministered for seven years with eminent usefulness. So long did these walls resound with his silver tongue, so easy, ready, and persuasive in its eloquence. No fitter eulogy can be pronounced on his labors, than the words of one of the lately departed members of this body, (Mr. James Greenleaf,) "HE DOES ME GOOD!"

The Church has indeed lost a great light, one of its most lively and distinguished Ministers; but how specially darkened must that household be, that was gladdened by its constant beam. That bereaved family this Vestry desires to approach with its heartfelt sympathy, not sorrowing as those without hope, but in full assurance of faith, believing that his Saviour has received him in the brightness of His glory.

At a stated Meeting of the NEW YORK HISTORICAL SOCIETY, held in its Hall on Tuesday Evening, November 6, 1866, the following Minutes and Resolutions, submitted by the Executive Committee, were read by Mr. CHARLES P. KIRKLAND :

The New York Historical Society has learned with deep regret, the decease, on the 27th day of September last, of its late member, FRANCIS L. HAWKS, D. D., LL. D., at the age of 68 years.

In the dark days of the Society, he was its steadfast friend; and lent to it the aid, when that aid was invaluable, of his voice, and his pen, and of his personal and professional influence. In 1836, the Society was in adversity. Dr. Hawks stepped forward earnestly and enérgetically to relieve and resuscitate it; and his efforts contributed in an eminent degree to restore it to life and usefulness. During that and the three succeeding years, he delivered before the Society, and for its benefit, several of his brilliant Lectures.

In 1849, after his return from a residence of five years in the Southern States, he became a member of the Executive Committee, and during a service of ten years in that Committee, he was among its most attentive, devoted and useful members. He resigned this position in 1859, in consequence of the pressure of professional engagements, but continued, to the last, a fervent friend of the Society His last Address before it, was on the occasion of the death of the lamented FRANCIS.

Dr. Hawks was distinguished by zeal, sincerity, and eloquence in the pulpit. As a general, as well as a professional Scholar, he held a high rank; and his contributions to the Historical Literature of our country, are numerous and valuable. He was genial in society, and ardent in his personal friendships. His death is a loss, alike to the public, and to the profession of which he was a shining ornament, to a large circle of attached friends, and to this Society.

It is therefore Resolved,

First.—That by the death of Dr. Hawks, this Institution is deprived of an early and constant friend, of a most distinguished member, and of one to whom its lasting gratitude is due.

Second.—That by this event, Society has lost one of its most genial members, the cause of History a thorough and devoted student, and the Christian Religion an eloquent advocate.

Third.—That the foregoing Minutes and Resolutions be entered on the Records of the Society, and a duly authenticated copy be sent to the family of the deceased.

After hearing the Rev. Wm. F. Morgan, D. D., the Rev. Wm. Adams, D. D., Mr. John G. Lambertson, and the Rev. Samuel Osgood, D. D., the Minutes and Resolutions were adopted by the Society unanimously.

Extract from the Minutes.

ANDREW WARNER,
Recording Secretary.

At a Meeting of the American Ethnological Society, in the City of New York, October 30, 1866, the First Vice President, Thomas Ewbank, Esq., introduced the proceedings of the evening with a brief Address commemorative of the Rev. Francis L. Hawks, D. D., LL. D.

The Rev. Dr. J. A. Spencer offered the following Preamble and Resolutions, relative to the Rev. Dr. Hawks:

Whereas, On the 27th day of September, 1866, it pleased Almighty God, in His wise Providence, to remove from all earthly labors the Rev. Francis L. Hawks, D. D., LL. D., Rector of the Church of the Holy Saviour, New York, in the sixty-ninth year of his age:—

And Whereas, Dr. Hawks was for a number of years Vice President of the American Ethnological Society, and one of its most active, zealous and useful members; therefore,

Resolved, That in view of the great loss sustained, as well by Science and Literature as by Religion, in the death of the Rev. Dr. Hawks, the American Ethnological Society hereby gives expression to its deep sense of the rare and varied powers, and the noble and manly qualities of head and heart of its former Vice President.

Resolved, That, recognizing in Dr. Hawks one distinguished alike as a brilliant pulpit orator, a learned and eloquent writer, and a lover and promoter of Science, this Society joins heartily in its sympathy with the Church and community at large, in the removal by death of its late eminent associate.

Resolved, That these Resolutions be entered on the Minutes of the Society; and also, that a copy be sent to the family of the deceased.

After affectionate and eulogistic tributes of respect to the memory of the deceased, from Mr. Evart A. Duyckinck, Hon. Charles P. Daly, Rev. E. W. Syle, and several others, the preceding Resolutions were unanimously adopted.

Extract from the Minutes.

HENRY T. DROWN, *Secretary pro tem.*

Trinity Chapel
June 30. 1867

Processional.

HYMN 29. L. M.

Isaiah lii. 1, 2.

TRIUMPHANT Sion! lift thy head
From dust, and darkness, and the dead,
Though humbled long, awake at length,
And gird thee with thy Saviour's strength.

2 Put all thy beauteous garments on,
And let thy excellence be known:
Deck'd in the robes of righteousness,
The world thy glories shall confess.

3 No more shall foes unclean invade,
And fill thy hallow'd walls with dread;
No more shall hell's insulting host
Their victory and thy sorrows boast.

4 God from on high has heard thy prayer,
His hand thy ruins shall repair:
Nor will thy watchful Monarch cease
To guard thee in eternal peace. AMEN.